A SERMON PREACHED AT PAVLS CROSSE, THE 25. OF NOVEMBER. 1621.

Upon occasion of that false and scandalous Report (lately Printed) touching the supposed Apostasie of the right Reuerend Father *in God,* IOHN KING, *late Lord Bishop of* London.

By HENRY KING, his eldest *Sonne.*

Whereunto is annexed the Examination, and *Answere of* Thomas Preston, P. *taken before my* Lords Grace of Canterbury, touching *this Scandall.*

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TO THE MOST EXCELLENT AND ILLVSTRIOVS PRINCE, CHARLES, PRINCE of Wales.

YOur Highneſſe may pleaſe to remember how great an intereſt your Princely Mother, our late Gracious Queene, vouchſafed to challenge in my deceaſed Father: accounting Him as one of Hers, as moſt truly (next the profeſſed band of dutie to his dread Soueraigne, whoſe firſt-ſworne Chaplaine he was, after his Maieſties happie arriuall in

these parts) by all the tyes a Royall Mistris might engage a Seruant, he was. Since that Starre was taken from our sight, I know not whether else ought Shee could call Hers might so immediately refer as to your selfe. I am sure it was His study, while he liued, to consecrate his best endeauours to the Branches of that Royall stocke, and by that line of duty, drawn from Her merits, to measure out His bounden seruices to Her Line, chiefly to your Highnesse; Who, I haue cause to thinke, doe yet beleeue you had a faithfull Orator and Seruant of Him. Since then by double right he was deuoted to your Highnesse, by his owne acknowledgement, and by the purchase of your especiall fauours towards Him; I durst not entitle a-

ny

ny other Patrone to the remainder of what he was, his Memory, *without leaue from your Highnesse. But as it was my filiall duety to vindicate a wronged Father, so I held it the tribute of my ciuill duty to tender it first to your Hands, that it might take sanctuary vnder your Princely wing. Thus borne vp, the* Truth *I write shall boldly flie into the bosome of those climes where it was first discoloured; and, if their foreheads be not meretriciously steeled with impudence, or growne flint, fetcht backe it's owne proper hiew, or their shame.*

It is not a forward presumption in me, but the cause which makes your Highnesse patronage my chiefe scope; vpon which tearmes it will not be inglorious for you to vndertake it.

For

For whilest you shall protect abused Innocence, your Goodnesse will stand pitched at the iust height your Greatnesse now doth, one degree from a Defender of the Faith. *Long may you flourish, to make all Good men happy in your protection; and may that heart want the prayers of good men to relieue it, which doth not as faithfully sue to Almighty God for all addition to your Happinesse, as he who is*

Your Highnesse most
humbly deuoted
Seruant,

HENRY KING.

IOHN 15. verſ. 20.

Remember the word that I ſaid vnto you, The ſeruant is not greater then the Lord: If they haue perſecuted me, they will alſo perſecute you.

I Will not ſtriue to attire my Text in any other faſhion; the plaine naturall dreſſe it now weares, will beſt ſute it, and my intendment.

The parts ſhall be, as the Propoſitions, Three; Diuiſion.

I. Is monitory, and as it were an εἰσαγωγὴ, Introduction, or Preface to the reſt, *Remember the word I ſaid vnto you.* 1

II. Is a Principle, a ground of infallible truth, both in Ethick and Oeconomick 2

mick rules, in Humanitie and Diuinitie; *The ſeruant is not greater then the Lord.*

3 III. Is an Inference vpon an Hypotheſis; *If they haue perſecuted me, they will alſo perſecute you.*

I begin in order.

First Part. {*Remember.*}

Remember.] I know not what better *exordium* a Preacher can make, or from what foundation the frame of his ſpeech can more happily ariſe then from this, which is the firſt ſtone in this pile, *Remember.* It is the beſt charge the Prieſt can giue, and the firſt leſſon the People ſhould learne; elſe, like children, that read only by rote, they ſhall ſpend much time and vnderſtand nothing. It is a taske can neuer be vrged too often, *Manda remanda:* nor can it euer be learned too perfectly; *Nunquam ſatis dici, quia nunquam ſatis diſci poteſt.* An age is not enough for this precept, but when ſeuen yeeres are run out, they may begin againe, and finiſh an apprentiſhip long as life, yet miſſe that freedome and perfection they ſeeke; *Ars longa vita breuis.*

Since

Since therefore much is to be learned, and either we want time, or capacity, or memory to comprehend it, the right way to profit an Auditory, & not cloy, is to let them digest what they haue bin taught, and not heare new lessons before the old are remembred. For as eating much meate, and not keeping it, argues a better appetite then concoction; so hearing much, and retaining none, shewes a quicke eare, but a dull deuotion.

There are many now adaies who neuer thinke they haue preaching enough: but as exquisite gluttons lay all markets for fare, so doe they lay all Churches where there is any suspicion of a Sermon, and all is ἐστιάζειν τὴν ἀκοὴν, to glut their eares; nay, the same Father speaks them more fully, τὴν ἀκοὴν ἐστιάζοντες καὶ ἡδίους ἐσομένοι: they goe not so much to feed, as delight their eares, and to satisfie that wanton itch of hearing, which like a Tetter, the more it is rubbed, the more it spreads. I wish there were more practising, on conditiõ

Gregor. Nazian. Epitaph. Cæsar.

Ibid.

there were leſſe preaching. A man may heare ſo much that hee may ſton the ſenſe, and bee like the *Catadupes*, whom the continuall fall of *Nile* makes deafe. Ciſternes that haue more powred into them then they can hold, muſt needs run to waſt; and men that affect to learne more then they haue braine to comprehend, waſte their Paſtors labour, and their owne patience. It is good counſell for one to eate no more then his ſtomacke can beare, for too full feeding engenders nothing but ſurfets; and I thinke as good counſell will it be, to heare no more then hee can carry away. For were the retention good, the nouriſhment would be more ſolid, and Chriſtianitie acquire that full growth, for want of which wee are but Impes and Zanies, in reſpect of thoſe that liued in the Primitiue Church.

No wonder then, if Preaching may breed ſurfets, that ſo many Crudities lie in the ſtomacke of this Citty; that ſo many Fumes and giddy vapours flie vp into the head, to the no ſmall diſturbance of

of the Churches quiet; that ſo many hot ſpirits, like Canons ouercharged, recoyle againſt all Diſcipline, breake into diuers factions, and with the ſplints of thoſe crackt opinions doe more miſchiefe then deliberation or Iuſtice can ſuddenly ſalue. I ſpeake no new vnheard language. This communitie of Preaching hath brought it into ſuch cheape contempt, with many, that, as if the giſt of tongues were proſtitute to Idiots and Trades, you ſhall haue a ſort of Lay Mechanicke Presbiters of both ſexes (*Prædicatores*, and *Prædicantiſſæ*) preſume ſo far vpon their acquaintance with the Pulpit, that they will venter vpon an Expoſition, or vndertake to manage a long vnweildy prayer conceiued on the ſudden, though not ſo ſuddenly vttered; nay, they are ſo deſperate, they will torment a Text, and in their reſty Conuenticles teach as boldly, as if they were as well able to become Iourneymen to the Pulpit, as to their owne Trades. I cannot but thinke of the ſtory

of the poore Asse that carryed the goddesse *Isis* so long to and from the Temple, that at last hee began to take state vpon him, and would needs play the goddesse. So these creatures haue so long trauelled betwixt the Temple, *Portantes mysteria*, and conuersed with the sacred *mysteries* of Religion, that they begin to flatter themselues in an opinion of worth, which none would suspect; and forgetting their former condition, will needs turne Teachers. If this be the fruit of so much preaching, it is high time that command bee now reuersed,

Isa. 58. 1. Son of man, *Lift vp thy voyce like a Trumpet*: rather, Son of man, sound a retreit, and be dumb, in admiration, to see Cobblers & Artizans vsurpe that holy Office.

Martial. *Frange leues calamos, & scinde Thalia libellos,*
Si dare sutori calceus ista potest.

Let none thinke my meaning is to finde fault with the multitude of Preachers, who (without enuie) were neuer more, nor better: neither to taxe the deuotion

uotion of ſuch who frequent thoſe exerciſes; far be it from me. I onely ſtrike at the abuſe. I pitty that Paſtor, who is put to plough the rocks, when the eare is too hard for his aduice to enter; and is tasked, like *Belus* his daughters, to fill πίθους τετρυπωμένους, Siues and Pitchers without bottome; for ſuch are our hollow Formaliſts. And I blame that people, who like thirſty lands ſtill gape for raine, yet no ſigne of ſoftening; or, as men ſicke of an Atrophy, eat much, but thriue not. Wher *Manna* ſhall grow ſtale and common, and ſtinke in their noſtrils, it is time to diet ſuch miſ-gouerned feeders, and ſtint them to their meaſure, as *Iſrael* was to an *Omer*. I wiſh they would heare no more then their memory could maſter. A little leſſe preaching, and ſome more praying would doe well: For ſo they might gaine more time, and obtain a better faculty for the *remembring* of what they learne.

The roome is now prepared, wants onely tho Gheſt to fill it, who followes in

§The word that I said.§

in the next place, [*The word that I said vnto you.*]

Wisedome is its own Herald, and the words of worthy persons need no way-makers to prepare attention, saue themselues. But when both these concurre, and the name of the Authour presents it selfe in the front, to credit the errand, it must needs take strong hold in the hearer.

In both these respects doth Christ plead for regard. First, in respect of his own person, [*I said.*] That *Ego sum*, vttered by him in the Garden, strucke such awe & terror into his enemies, that they did homage to the sound of his voyce, by falling flat to the ground. It is to bee hoped then, that when his discourse knockt at the eares of his Disciples, like the Spouse in the Canticles, *Open vnto me, it is I*, his owne would both know, and obey his voice: especially since that now like one preparing to leaue the world, he begã to giue his lateſt charge, and to bequeath such lessons to them, as might

1

§I said.§

Iohn 18.6.

Cant. 5.

might both warne them of what should befal, and comfort them in their sufferings.

The words of dying men are precious euen to strangers; but when the voyce of one we loue, cals to vs from the death-bed, O what a conflict doe his words raise! how strongly doth griefe and affection striue to inclose them! knowing that in a short space that tongue, the organs whereof yet speake, was to be eternally tyed vp in silence; nor should the sound of his words salute our eares any more. Secondly, in respect of the words themselues. 2

Remember [*the word that I told you.*] If rarenesse and opinion make Iewels precious, what value shall we put vpon our Sauiours words, *who spake as neuer man spake?* within whose lips the mines of knowledge were included: *The words of the Lord are pure as siluer seuen times tryed, better then Rubies*; nay, ὑπερ χρυσιον καὶ τοπαζιον, *more precious then gold or Iewels.* Now if they be of such high esteeme, where should Iew-

{*The word, &c.*}

Psal. 12. 6. *Prou.* 8. 11. *Psal.* 119. 127.

els bee put but in a Cabinet; or where ſhould gold be diſpoſed but in a Treaſurie? Both theſe is *Memory*. Firſt, it is a Cabinet, placed in the cloſet and bedchamber of the ſoule, the Braine; the ſafeſt Keepe in mans Cittadell: one Key it hath, *Reminiſcentia*, which opens it, and without that, it ſtill remaines locked. Secondly, it is *Ærarium animæ*, the ſoules Exchequer, like that γαζοφυλακιον, the Treaſurie in the Temple, into which the mites of knowledge and learning are caſt: vnto this doe all the Arts and Sciences, humane and diuine offer; the precepts of the Law, the golden rules of the Goſpell are in this coffered vp. And as the Temple in Ieruſalem was maintained in repaire by the Treaſurie; ſo are the decayes of the temple of mans body repaired at the coſt of the *Memory*. When tentation hath ſhaken the building, when ſorrowes and deſpaires, like tempeſtuous drifts of raine, haue beaten thorow vs; ſo from this Store-houſe do we fetch props to vpbeare out declining faith,

faith, by calling to minde the gracious promises of Christ. Here finde we comforts collected from the Gospell, to cast off the stormes which beate vpon vs.

If then such riches lie here in banke, no maruell if our Sauiour wish his Disciples to locke it vp sure, [*Remember the word I tola you*:] knowing that the place is not built of brasse, but fraile and brittle; and that there is a thiefe still lurking about the doore, euen that great *Thiefe* who at first robbed man of his Innocency, and vpon the least aduantage would spoyle vs of those comforts, and carry the words away, as in the Parable. Besides, it hath many Pick-lockes which oft times wrench it open. First, *Wine*, whose subtile fumes vnriuet each ioynt of it, and loosen the cement which held it fast; for you shall note, that deepe drinkers haue but shallow memories. Secondly, *Women*: I seeke no further instance then *Samson*, into whose besotted affection *Dalila* crept so farre, she made him for-

Matth. 13.19.

Iudg. 16.

get his safety; weake though shee was, she forced a secret from him, which all the Philistims could not wring out: which lost, he lost himselfe, eyes, liberty, life and all. Thirdly, *ingratitude:* this is a witch indeed, a sorceresse, whose drowzie inchantments make vs euen forget God. If thē we be apt to forget him; how shall wee bee able to retaine his *words?* or how *remember what he hath said*, when we cannot remember the good hee hath done for vs? It is a crime none can acquite vs of; what is become of all his wonders? whither is the memory of his great deliuerances fled? May I not aske of them as of things worne out, or as he did of the Kings of the Nations? *VVhere is the King of Emath, and the King of Arphad?* surely they are gone, all lye extinct and lost. And as the graue of *Pompey* had not so much as an inscription, to distinguish the dust that couered his victorious body from ignoble slaues and cowards, or to shew, *Here lyes Pompey:* No more haue those once glorious dayes, now

2 King. 19. 13.

now any difference in our memory or esteeme. They lie promiscuously raked vp in the dust of time, without any monument set ouer them, to tell they once were: no Rubrick, or capitall letter inserted, to distinguish them from the common heape of dayes piled vp in the Almanacke.

I know your City-feasts keepe their annuall circuit; the inauguration of Officers, and choice of Wardens to each Company want no ceremonious forme to set them forth: for the better solemnizing wherof, *Samson* is brought vnto the feast, and the first dish must be a *Sermon*. An Italian Atheist scoffingly said, he was wont to goe to Church, that hee might returne with better deuotion to his dinner: be the thought of my applying it to you far from me, as I know the intent is from you. The piety of many graue and good men in those societies, fully resolues me that it is deuotion, not forme, which makes them desirous of that act: Yet none can deny, but some

there be, and those not a few, who suppose Sermons at such times are rather for conuenience then otherwise: that as *Moses siluer Trumpets* serued to call the people together, so they to assemble the ghests; as it there were no difference betwixt a Sermon, and a Wake; or preaching were become as necessary a complement to a Feast, as wine or musicke. But those times, whose memory should be precious, passe by without Sermon, or so much as the courtesie of the day; no Annals or yeerely feasts to keepe them vp, but in stead of a mention, there is a blanke, and solemne silence, in stead of an Anniuerse.

Pardon my plaine language. I professe ingeniously, I speake not against the practise, but comparatiuely. Let their Elections and meetings want no grace the Pulpit can afford them: let them (in the name of God) performe those lesser rites, but so, that they omit not greater duties: for to bee diligent in things indifferent or needlesse, and neglect necessary

sary seruices, is at best but a precise kinde of Poperie; to value Tradition aboue Scripture, and set more by mans institution then Gods. When we shall see shallow customes out-face Religion, and the shadow haue more honour then the substance, blame none for speaking;

——*Nam quis iniquæ*
Tàm patiens vrbis, tàm ferreus vt teneat se? Iuuenal. sat. 1.

When the two Sunnes appeared in the firmament, before the great famine and plague in the time of *Richard* the first, that apparition eternized the day to all posteritie; nor is the fame of it yet dead. Our times haue seene as great a wonder, yet so short-liu'd, that it hath not worne out the age of a man, before it selfe is almost worne out; as if the Chronicle thereof had been writ in the same element the deliuerance was wrought on, Water, where no tracke of the storie, nor character of the hand that wrote it could abide. That time I meane, when two *Moones* appeared in our Hemisphære at once, the one in the skie, the other in the Sea: Holinshed vita Rich. 2. in fine.

Sea: a fatall prodigious Creſcent, the
Dan.8.3,4. hornes whereof, like the *Hornes of the Ram, which ſtood before the riuer, were high, puſhing VVeſtward, and Northward, and Southward, ſo that none might ſtand before*
Vers.7. *him.* Yet by the furie of the *Goate that encountered him vpon the floods*, were thoſe *Hornes* broken, and that threatning Creſcent, like a Meteor, wain'd, and went out; A Meteor indeed, for it had iuſt the fate of a Meteor, the matter of which it was compacted being blowne aſunder, and by the windes ſcattered vpon each adioyning ſhore. Heere was enough to giue life to a ſtory ſo long as the world ſhould laſt; but we are drowned in Lethargie, whom neither mercies can allure, nor prodigies awake.

I will not ſeeke an inſtance beyond this, though I could many: and I would to God our vnthankfulneſſe were bounded here, that though we are vnmindfull of deliuerances, which are without vs, and concerne our bodies peace, yet we might be more apprehenſiue of ſuch as by

by neerer relation concerne our soules good. But not the greatest blessings that euer befell mankinde, are free from this canker of obliuion, the Death and Passion of our Sauiour, and the Redemption which by that act was purchased. For how is it possible, if wee remember that Christ already dyed for vs, we should still crucifie him afresh, and by our sinnes (each whereof is a new crosse and burthen to him) adde afflictions to his former sorrowes? that wee should wound him daily with our blasphemies; and with serpentine tongues, sharpened with othes and swearings, fetch new streames of blood from him? Or can it be beleeued we retaine the memory of our Redemption, and the deare ransome Christ paid for our soules, when we set so low a rate on life, as to lay it to stake for each brawle begot of wine and choler? apt to hazard our owne, and others soules for reuenge of the lye giuen, and (*Facili redimunt qui sanguine famam*) to spend our too cheap

Martial. Epig.

blood in fetching back that thing which wise men neuer lost, *Reputation?* O yee sonnes of men, when will ye be wise? or when desist from being authors of your owne wretchednesse? You haue bin long put in mind of these faults, it is now time you should *remember* to amend them. Be but you willing, and you need not to despaire of remedy: the cure is easie, and the balme familiar, if applyed, *Tantùm recordare*, onely [*Remember*.] Remember what Christ hath said, and you will the better remember what he hath done for you. This is the right method, the probation which Christ requires from his; *If ye loue me, keepe my sayings*; and if you will perfectly remember me, first *remember what I told you.*

Iob. 4. 13.

But is this all that Christ requires, only to *remember* his *Word?* No, there is a farther scope, *Ne sufficere tibi putes mandata Dei memoriâ tenere, & operibus obliuisci:* thinke not the duty of a Christian is discharged by hearing onely, vnlesse thou doe what thou art taught. For to keepe

Hieron. epist.

keepe the Commandements in memory, and to breake them in thy course of life; to remember Christ in thy words, and forget him in thy deeds, is to mocke God, and foole away thy saluation.

Briefly thus: Let the people know it is no speculatiue, but a practick memory Christ lookes for; and to remember his words is to practise them. What shall it auaile if thou haue memory beyond *Cyrus*, who could call euery souldier in his armie by name? What good, though the euidence of Time were recorded in thy braine? though thou keepe a Chronicle of all occurences since *Adam*, and couldest remember more history then *Baronius* wrote? surely if thou retaine all, yet practise none, if it be for theory and not vse, thou art but like a Granary locked vp in the time of dearth, or a sword sleeping in the scabbard when it should bee drawne. Such knowledge doth but *Animam prægrauare*, comber the soule, as *Sauls* armour did *Dauid*; and is only like the *Persians* glittering muni-

tion, which *Alexander* ſaid was for Spoile, not Fight. So this knowledge doth ſpoyle the owners, and make their condemnation the greater, when they ſhall know the right way, yet hold the wrong; heare ſo much, yet doe ſo little. Let no man thinke it enough to ſpend the day in hearing, or by frequenting a multitude of Sermons to aduantage himſelfe; for though he count his Lectures as the Papiſts their Pater-noſters, by the beads, yet if he be *An hearer of the Law, and not a doer of it*, hee proſecutes againſt his owne ſoule: each Pulpit is to him a Tribunall, and euery Preacher a Iudge to pronounce ſentence againſt him. Such as theſe are lyable to the *Woe*, which Chriſt denounced, *Woe vnto you Scribes and Phariſes hypocrites, that impoſe ſuch heauie loads* vpon your Preachers, *but touch them not with the leaſt* of your actions. Nay they are guilty of the blood of their Preachers, as *Ieruſalem* of her Prophets; *O Ieruſalem, Ieruſalem, that ſlayeſt the Prophets which were ſent vnto*

Iam. 1. 22.

Mat. 23. 37.

to thee! For, with tasking them to too much paines, they weare them out, and make Martyrs of them when there is no time of persecution.

Againe, let the Preachers know here is a *Memento* for them too, they must not onely tell the people what they should doe, but by their examples shew them the way, *Oues ipsum sequuntur*, the sheepe follow him; therefore it is presumed the Shepheards must goe before. *Quis audiet illum docentem, qui seipsum non audit?* Who shall heare him, who heares not himselfe? Or, *Domine quis credet auditui?* Who shall beleeue his report, who by a life vnsutable to his words discredits his owne errand? It is *Isidore Pelusiota* his counsell, Συνεχέτω ὁ βίος τῷ λόγῳ; that life and doctrine may consent: for he preaches best, *Qui dicit non linguâ sed vitâ*, who liues as well as he speakes. Therefore *Ne simus strepentes vocibus, & muti moribus*: Let not their hearts & tongues iarre, but let their actions bee interpreters and comments to their words, and

Iohn 10 4.

Chrysost. Hom. in Mat.

Esa. 53. 1.

Isidor. Pelus. lib. 4. *epist.* 21.

Aug. Ser. 18. *de Verb. Dom.*

Id. ib.

their liues the counterparts of their doctrine. For if their faces ſtand to *Jeruſalem*, and their hearts to *Aſhdod*; teach others well, but follow not their owne leſſons, they doe but (as *Nazianzen* ſpeakes) build vp with one hand, and plucke downe with the other. What ſhall I ſay of them? They are as Guardians that haue other mens ſoules in wardſhip, but neglect their owne: or like whetſtones they ſet an edge on others deuotion, yet themſelues are dull and cut not at all; *Funguntur vice cotis, acutum Reddere quæ ferrum valet, exors ipſa ſecundi:* or laſtly, they are like Conueyances of land, inſtruments to ſeate others in the Kingdome of heauen, yet themſelues haue no part in the ſtate they conuey. They ſtand in the Pulpit like *Moſes* on the Mount *Abarim*, and onely ſhew the people a Land of promiſe, which themſelues muſt neuer ſet foot in.

Horat. de arte poet.

Num. 27. 12.

I haue bin long in the paſſage to my Text, the copious matter would not diſmiſſe me ſooner. One note and I paſſe it.

Of

Of all faculties in man, *Memory* is the weakeſt, firſt waxeth olde, and decayes ſooner then Strength or Beautie. Of all powers in man it is leaſt at commaund, the will not ſo little. A man may be maſter of his inuention and of his tongue, but who could euer boaſt himſelfe the maſter of his memorie, or promiſe to himſelfe that would not fayle? Which makes God and his Prophets, Chriſt and his Apoſtles ſtrengthen it with ſo many admonitions, *Remember and forget not.* Deut. 9 7. *Remember thy Creator in the daves of thy youth;* Eccleſ. 12. 1. and many the like both in the old and new Teſtament. Now as generally in all things we are forgetfull, ſo in nothing more then in things belonging to our woes: Either we dare not, or cannot remember miſeries which muſt befall vs. The Mariner loues not to heare of ſtormes; nor ſtates rockt in ſecuritie, of warres; nor can wanton youth endure the tidings of ſickneſſe, or age that muſt ſurprize it. Naturally all hate reproofe, nor haue we patience to heare of iudgements

Eccleſ.11.9. ments that muſt follow: *for all theſe God ſhall bring thee to iudgement.* To ſuch remembrances wee are deafe and auerſe, Iuuenal. *Monitoribus aſperi:* and their preachings Amos 7.12. wee baniſh from our eares, as *Amaziah* did the words of *Amos*, when hee foretold *Jeroboams* death, and Iſraels captiuitie; *Gradere, fuge in terrã Judah: O thou Seer, goe flie away into the land of Judah, and prophecy there, but prophecy no more at Bethel.* They that will pleaſe theſe times muſt ſteepe their words in oyle, ſooth Eſa.30.10. and flatter, *Qui dicunt videntibus, Nolite videre*; though they ſee they muſt ſay nothing, or if they doe, *Loquimini nobis* Ibid. *placentia*, they muſt ſpeake plauſibly. We loue to heare of faire dayes, which no misfortune clouds, and crie with *Hezekiah*, that *Nothing but peace may ſound in our eares:* for ſorrowes and perſecutions wee abhorre to thinke on; and, like thoſe in the Prophet, *Put farre away the* Lucan. *euill day. Hunc voluit neſcire diem:* ſuch blacke croſſe dayes as theſe we curſe out of the Ephemerides, and excommuni-

cate them from all ſocietie with the yere, as *Job* did his birth-day: *Let the day periſh to all memory, let darkeneſſe, and the ſhadow of death ſtaine it, and let forgetfulneſſe like a cloud dwell vpon it.* Job 3.3,5.

Iuſt cauſe then had our Sauiour, being to warne his Diſciples of calamities and perſecutions that ſhould enſue, to ſtirre them vp to *Remember*: that, as the wiſe man aduiſed, their end might be in their ſight: [*Remember the word I ſaid vnto you, The ſeruant is not greater then his Lord.*]

Second part. {*The ſeruant is not greater then his Lord.*}

THere is nothing ſo much ſets out the Vniuerſe as *Order*, to ſee how ſubordinate cauſes depend of their Superiours, and this ſublunary Globe of the Celeſtiall. Were not this method, what could hinder a ſecond *Chaos*? For in the Worlds beginning all lay in one common wombe of darkenes, it was onely order and that Method Gods *fiat* brought a long, which gaue diſtinction and viſibility to things. A

heauen aboue the earth, and light to separate day from night. Man as Lord to rule the Creatures, and God himselfe Lord ouer all. Should all haue been equall, what had man beene better then the beasts, saue only his shape? Or what the Serpent worse then other Creatures, saue onely for his malice? What actiue predominance should *Fire* haue had aboue the other Elements? Or what priuiledge could that Sire of generation, *Heate*, challenge aboue vnactiue *Drought*, or *Moysture*? Grant equall force to the Elements, that the qualities of the one should not bee more operatiue then another, like a *Mare mortuum*, stupid to all motion would the World be, and *Nature* so be calm'd that the seasons of the yeere would bee lost. *Heate* should not name the *Summer*, nor *Cold* the *Winter*: instead of *Winter* and *Summer* a blended mixture of the qualities, a lazy luke-warme season would last all the yeere. Vnisons yeeld no Musicke, for Harmony consists of variety in stops

ſtops higher and lower, and equality amongſt men would breed nought but confuſion: *Siquidem æqualia non habent per ſe ordinem.* Looke vp to heauen and reade ouer that bright booke, you ſhall ſee an inequality of light in thoſe celeſtiall bodies ἄλλη δόξα ἡλίου καὶ δόξα σελήνης. *One ſtarre differeth from another in glory:* ſo was it allowed by God, who at the reuiew of his worke found all to be *valde bona*, very good. And one man differeth from another in glory, in honour, in riches, in abilities of the minde; which *Diſparitas perfectionis magis ornat vniuerſum*, diſparity in worth makes the world more beautifull. All were not borne to be rich, nor all to be wiſe, nor all to teach, nor all to rule, but ſome for *Diſciples*, ſome for *Maſters*, ſome for the *Throne*, ſome for the *Mill*, ſome for *Seruants*, ſome for *Lords*. Which diſtinction we owe vnto theſe two *Relata diſquiparantiæ* (as Logicians terme them) *Dominus* and *Seruus*. Theſe were the two differences which in the Heraldry of Nature were

1. Cor. 15. 41.

first put to blazon the coates of all mortality, and make a distinction betwixt the elder and younger house, the *Inferiour* and *Superiour*: for (saith Saint *Augustine*) *Domini & serui diuersa sunt nomina, sed Homines & homines paria sunt nomina.* As men, all are alike: but these respects of *Lord* and *Seruant* make a difference amongst them.

Aug.

To make it more plaine, looke once more backe and see the host of heauen gouerned by these rules of subiection and superiority; *fecit Deus duo luminaria magna, God made two great lights,* vnto which the lesser are seruants and tributaries, borrowing their lustre from them. And as in heauen so in earth hath he ordained *Luminaria magna,* greater lights, and higher powers to goe before his people. Thouhg I am not of opinion with that insolent Spaniard *Juan Puente,* that Gods meaning or the Text is to be restrained to those two *Catholique Lights* set vp by him, in the front of his *booke, in which hee hath taken vpon him to

Gen. 1.

** Tomo primero de la conuenien-cia de las dos Monarquias Catolicas la de la Iglesia Romana y la del Imperio Espanol, &c. Author el Mro fr. Iuan de la Puente, de la orden de Prædicadores, Chronista de la Magd Catolica, &c. En Madrid en la Imprenta Real. 1612. Lor mandado del Roy.*

adde

adde new deuices and Mottoes to the Shields and Scutchions of them both vnder one, the word *Luminare maius vt præsit vrbi, & dominetur Orbi:* vnder the other, *Luminare minus, vt subdatur vrbi, & dominetur Orbi.* But let him passe for a profound Sycophant. I hope the Kings of the earth shall neuer come to that nonage, to make them Guardians of their Crownes. Those lights are well where they are, and best shine in their owne Orbes. I feare they will bee too dim to giue light to al the nations of the world; I am sure too hot and scorching for our Climate. Thankes be to God wee need no addition, wee haue our *Luminaria magna* of Religion and State, shining like Lampes in the great assembly of Parliament; and a *Julium sydus*, an imperiall Starre, whose peacefull influence hath many yeeres blest our Land. May it bee long ere this Sunne goe downe, or by his set, leaue vs in darknesse and mourning! Nor may there want a succeeding *Ray*, a *Beame* of that *light* to shine

in the circle of this Throne, ſo long as thoſe *Duo luminaria magna* in Heauen, the *Sunne* and the *Moone* ſhall runne their courſe!

Since then it is eſtabliſhed *per leges vniuerſitatis*, by the law of God and Nations that the Lord muſt rule, and the ſeruant obey, it were prepoſterous, nay monſtrous, that the [*ſeruant ſhould bee greater then his Lord.*] Let no man whom Fortune hath ſubiected and made a ſeruant, be grieued at his lot, or thinke too meanely of that vocation. To ſerue is no baſe office, nor is ſlauery the badge of

1. *Pet.* 2. 18. *ſeruants*, but obedience, *Seruants obey your Maſters*: It is no neglected title of drudgery that alters man from his creation, but a title of dependance that ſtill referres to a ſuperiour, and as man ſhould doe, lookes vpwards. *Men* and *ſeruants* are names neere a kin. There was but one Authour that made *Man*, and the ſame made *Seruants*, euen God

Rom. 13. 1. 2. himſelfe, whoſe decree was, *That euery ſoule ſhould bee ſubiect to the higher power.*

He

He then that is ſtubborn *reſiſts* not mans but *Gods ordinance.*

Serui are not ſlaues, but *humiles amici,* inferiour friends. *Ye are my friends* ſaith Chriſt to his Diſciples; they are *Fellowes, Immo conſerui, ſi cogitaueris tantundem in vtroſque licere fortunæ*; nay they are Brethren, *Non dedignetur fratrem habere ſeruum ſuum Dominus eius, quem fratrem voluit habere Dominus Chriſtus.*

Sen. ep. 47.

Ioh. 15. 14.

Sen. ibid.

Aug. Hom. 42. in orat. Dominic.

There are no ſlaues but ſuch as ſerue either their owne or other mens crimes. *Serui nomen culpa meruit,* ſinne brought in the firſt thraldome; but ſince the glad tidings of liberty & releaſe was brought by Chriſt, who cancelled the *Chirographum lethale*, the deadly Indenture, that none may thinke it an abiect duty to ſerue, he the Lord hath dignified the calling by taking vpon himſelfe μορφὴν δούλου, *the forme of a Seruant.*

Aug.

Phil 2. 7.

Againe, let not the Lords of the earth, whom ſoueraignty hath lifted aboue the common ranke of men thinke ſo highly of themſelues that they contemne

temne all below them, ſince that *Lord* or *Maſter* are not onely ſtiles of preeminence but of care. For this cauſe a Maſter is called the Father of his family, and the King is *Pater Patriæ*, the father of his Countrey. In the Prophet you
Mal. 1. 6. ſhall finde *Dominus* and *Pater* ioyned. *If I be a father where is my honour, if a Maſter where is my feare?* Let them remember that as they haue many below them, ſo they haue one that is farre aboue them,
Coloſ. 4. 1. a *Maſter* and Lord *Paramount*, euen *Dominus dominantium*: that though they be
Pſal. 82. 6. gods on earth (*dixi quod dii eſtis*) yet ſtill but men, and breathe one common aire: that though faſhioned *ex meliore luto*, of better clay, yet *lutum*, ſtill but *clay*: and are *eiuſdem farinæ*, of the ſelfe ſame grane, though ſifted by birth and fortune from the branne of vulgar men: For when all the ſheafes in the field did homage *to*
Gen. 37. 7. *Joſephs ſheafe*, all were but *ſheafes* linkt in one band of brotherhood from earth and from the wombe.

But whither doe I preſſe this poynt? My

My Text is no plea of Iurisdiction, no Charter to proue only the *Masters* prerogatiue aboue the *seruant*: which though it naturally arise from hence, yet is not this all. That is a granted *Maxime*: our Sauiours meaning is larger and implies that his Disciples being but *seruants* must not expect better measure at the hands of men then their Lord had found. *Non potest placere seruus cui displicet Dominus*, so the Glosse; and therefore as they might not scorne or thinke much to runne those courses of hazard and reproch which hee himselfe had past, so neither take vpon them out of pride to do more then he. Thus doth he expresse himselfe, *If I your Lord and Master haue washed your feet, ye ought to wash one anothers feet*: there hee giues them an example of *Humility*; heere of *Patience*, [*If they haue persecuted me, they will also persecute you.*] To strengthen which perswasion he argues from this *Axiome*; [*The seruant is not greater then the Lord.*]

Gloss.

Iob. 13. 16.

A iuſt truth and not to bee contradicted; but Rome denies it, and that great Heteroclite in Religion, the *Pope*, thinkes it too ſcant for him to be circumſcribed by preſidents, either of the Apoſtles, though he calls himſelfe *Peters ſucceſſor*, or of Chriſt himſelfe whoſe *Vicar* hee is proclaimed.

Hee will ducke and complement as low as may be, ſtile himſelfe *Minimus Apoſtolorum*, and *ſeruus*, yea lower yet, *ſeruus ſeruorum*, a ſeruant of ſeruants. Yea, and yet the *Fox* wants attributes deepe enough to earth his pride in. You know what in another caſe Saint *Auguſtine* ſaxes, *Fabrica ante celſitudinem humiliatur, & faſtigium poſt humiliationem erigitur:* it is true in this, thoſe that will build high, lay deepeſt foundations. Nor euer was inſolence ſo high flowne, but before it tooke wing, it raiſed it ſelfe from the ground. *Brutus* will kiſſe the earth, though his thoughts aime at the gouernment of *Rome*; ſo will the *Pope* leſſen himſelfe, and contract his greatneſſe

Aug. Ser. 30. de Verb. Dom.

into

into short titles, (as the Snake hides her length by folding her selfe vp into many gyres, and doubles) kisse the ground, e- Ouid. 1. 4.
uen when he meanes *to build his nest in the Starres*; when he aimes not at *Romes* alone, but the worlds *supremacy*.

Thus like a Falcon he stoopes lowest, when he meanes to soare highest, and his ambition like a bullet spit from the mouth of a Cannon, first grazes and then mounts. For behold, from these low foundations, from this flat and bottome of dissembled humility, he hath built a Tower loftier then *Babel*, on the highest pinnacle whereof, as on a *Pharos*, the Banner and Flag of his *Supremacy* is hung out; hath cast vp a Mount equall to *Olympus*, on the top whereof himselfe stands like the *Tempter* vpon Mat. 4. 8.
that ὄρος ὑψηλὸν λίαν *exceeding high hill*, from whence he shewed Christ all the Kingdomes of the earth. Lóe, from hence doth he ouerlooke the world, and the Kingdomes of it, and to maintaine the Idoll of his supremacie, with an *Omnia*

dabo, ſets them all to ſale, proclaiming vnto the Kings of the Nations, *All theſe will I giue, if ye will fall downe and worſhip me.* But amongſt them if there bee any that refuſe to adore this *Golden Calfe*, or queſtion his vſurped ſupremacie, *Res fiſci eſt*, ſtraight hee ſeazeth their Crownes, and, as due to him by forfeit, beſtowes them moſt bountifully vpon any who by force of Armes can get them.

Verſ 9.

Iuuenal.

It is not long ſince he gaue away our Land vpon the ſame quarrell (that I may name no *Germane* examples, not of yeſterday but to day) yet (thankes bee to God) the Title proued ſo difficult, and the poſſeſſion ſo hard to get, that he who thought it already his, was faine to diſclaime the ſuit, and with loſſe of fame and coſts returne home. Thus doth hee ſit *in Templo Dei*, oppoſing himſelfe againſt, and exalting himſelfe aboue *all that is called God*, that is, all Kings of the earth (who are ſtiled *Gods* (*Dixi quod Dii*, and *Chriſti Dei*, Chriſts, the Lords Anoynted) which will not acknowledge him

2. Theſ. 2.

Pſal. 82. 6.

him their *Head*, as being impatient to heare of any *Deity* equall or greater then himselfe. Nor against these onely doth he aduance himselfe, but he doth ἀντικρὺς fight against the *God* of heauen, and his *Christ*. Take a short suruey of his practice, and you will finde no greater opposition betwixt the sides of the *Diameter*, nor larger distance betwixt the two poynts of heauen, *North* and *South*, nor more enmity betwixt the words *Christ* and *Antichrist* thē their persons. Our Sauiour *Christ*, when he entred Ierusalem, *came riding meekly vpon an Asse*, no attendants but his Disciples, and a few poore Villagers; but *Kings* haue walkt afoote whilest the *Pope* hath rode, and *Emperors*, like Querries, waited on the stirrop. Christ washed *his Disciples feet* and *Wiped them*: but the *Pope* hath caused *Emperours* to *kisse* his *feet*. *Christ* taught vs to giue vnto *Cæsar*, *Reddite Cæsari*: The *Pope* bids take from *Cæsar the things which are Cæsars*; not the Tribute, but Crowne, and life too. *Christ* refused to

Math. 21. 5.

Frederick. 1. *waited on Pope Adrians stirrop.*

Ioh. 13. 16.

Math. 22. 21.

Math. 19.17.

be called *good*, τι με λεγεις ἀγαθον; as holding it a ſtile fit for *God* alone; but the *Pope* is patient of a ſtile ſo farre aboue it, as ſuperlatiues can ſtretch him, *Optimus Maximus*; and *Dominus Deus noſter Papa, our Lord God the Pope.*

Baronius Annal. Tom. 13. Extra. in Verbo Significaſti. Tit. 14. cap. 4.

Chriſt inſtituted a χειροτονιαν, *Impoſition of hands*; but the *Pope* hath practiſed ποδοτονιαν, an *impoſition of feet*: For *Cælestine* the fourth, crowned the Emperour *Henrie* the Sixth with his *foot*, and ſpurned it off againe with his foot, diſmiſſing him with a curſe of *Excommunication*: So as *Chriſt laid his hands vpon them and bleſſed them*; the *Pope* laid his *feet* vpon the *Emperour* and curſed him. Now iudge their contrariety, and ſee if this *ſeruus ſeruorum*, ſeruant of ſeruants, the *Pope*, take not more vpon him then euer *Chriſt* the *Lord of Lords* did. Finally the *Popes* (that I may omit the impiety of their owne perſons, ſome whereof haue been *Arians* as *Liberius*; ſome *Neſtorians*, as *Anaſtaſius* II. ſome *Heretickes*, as *Syricius*, *Cælestinus*, *&c.* ſome *ſorcerers*, as *Alexander* VI,

Platina.

Sergius

Sergius IIII. and 17. beſides: ſome *Atheiſts*, as *Leo* X. who called the Goſpell *Fabulam de Chriſto, a fable of Chriſt*) The *Popes* (I ſay) for theſe many *Centuries* of yeeres haue beene ſuch profeſt enemies to Chriſt, that there haue beene no *perſecutions*, *Maſſacres*, *Invaſions*, *Powder-plots*, but they haue come out in a fort, *cum Priuilegio*, with their allowance, their encouragement, their priuity. At their *feet* haue the garments of all thoſe *Jeſuiticall Aſſaſſinates* beene layd down, as *Stephens* executioners layd theirs at *Sauls*. Nor doe we yet finde better meaſure (looke but to the other ſide of the ſea, and then iudge:) Nor can we hope better, but the voyce of the Ancient Churches by them perſecuted, cries vnto vs in the words of my Text, as Chriſt to his Apoſtles, [*If they haue perſecuted me, they will alſo perſecute you.*] *Act.7.58.*

I am

Third part. {If they haue persecuted me, they will also persecute you.}
Calui. Harmon. Matth. 10. 24.

I Am arriued at my last point, which needs no long discourse. *Hæc meditatione potius quam expositione indigent.* It is a matter fit rather for *meditation* then proofe: and is a story acted, and no supposition: so that our Sauiours [*si persecuti*, If *they haue persecuted me*] is now turned to an assertion, *They haue persecuted me.* Since the quarrell in the *garden* betwixt the *VVoman* and the *Serpent*, the deuill neuer wanted Seconds to take vp his weapons against the *promised seed.* God told her, *Ponam inimicitias, I will put enmitie betwixt you*; And did hee not keepe tutch? Marke the whole passage of our Sauiours life, & tell me what day was not to him a Persecution. So soone as he saluted the light, to auoyd *Herods* bloody Inquisition, which pursued him, hee was constrained to flie the land, and like a banished soiourner make *Egypt* his abiding place. When *Herod* deceased, and he *vocatus ex Egypto*, reuok't, was he yet secure? No, but in the house of his friends (as *Zacharias*) so vsed, that Barbarians would

Gen. 3.

Verse 15.

Matth. 2. 13.

Zach. 13. 6.

would haue dealt more mercifully. Amongst his own countreymen the Iewes vnacknowledged and vnregarded, scorned, reuiled, belyed. *Hee hath a Deuill, He is mad, He blasphemes*; sometimes conspiracy to throw him headlong from a Cliffe, sometimes to stone him. Thus was hee shuffled vp and downe from coast to coast, from the City to the field, from the *Gaderenes* to *Samaria*, from dry land to sea, yet no sayles able to make speed from his Persecutions. but *Mare nos repellit ad Barbaros*, each shore hee tutch't at, was an enemie, nor found his wearines the benefit of a resting place, whereon to lay his head. As a Partridge from the fowlers, so fled he from the cruell *Priests* and *Scribes*, who were [They] in my Text, the *Actors* in this persecution: and like a *Roe* in the *Wilderneſſe* was he pursued. Many darts throwne after him. Many toyles pitched for him, for they *sought* [illegible] *how to take him in the snare*: all which though hee long auoyded, yet neuer did they giue ouer

1. Sam. 26. 20.

Cant. 2. 17.

the furious chaſe, till faint and wearie on the top of *Caluary* their cruelty ouertooke him, where with *nailes* and *ſpeare* they goard his harmeleſſe body, and bereaued that *Juſt one* of the life they long had hunted after.

When the Principall is ſlaine, partakers muſt looke to bleed: nor can the Armie hope for mercy when the Generall is put to the ſword. One life ſacrificed cannot appeaſe an incenſed enemy, nor could the life of *Chriſt*, though the beſt among the ſonnes of men, quench the bloody thirſt of the *Jewes*, but being fleſht vpon the Leader, they are eager after the *Heard*, and hauing rent this *Lambe* from the fold, they ſeeke to worry the whole *Flocke*. For the diuels commiſſion was not like the command of the King of Syria, *Fight neither with ſmall nor great, ſaue onely againſt the King of Iſrael:* but as that in *Zachary*, *Ariſe O ſword and ſmite the ſhepheard*, and not him alone, but *let the ſheepe be ſcattered:* ſpare none, neither *Lord* nor *Seruant*, *Maſter*

1. *King.* 22. 31.

Zach. 13. 7.

ſter or *Diſciple*, but extirpate all, downe with the glorious Temple of *Chriſts* body: *Downe with it euen to the ground*, and let not *one ſtone of that building*, one Diſciple ſuruiue to reedifie the demoliſhed Church. You ſee the ſad Patrimony of the Apoſtles, and that (as *Hugo Cardinalis* hath it) *Venit bellum tanquam ad hæredes & imitatores eius*; the warre deſcended to them by inheritance, and perſecution was their lot and portion. For ſo was the will of the Teſtator; [*If they haue perſecuted me, they will alſo perſecute you.*]

Pſal. 137. Hugo Card.

Sinne is a fruitfull parent, and neuer yet wanted iſſue, but as poyſon runnes ſucceſſiuely thorow the veines, ſo haue her agents drained thorow al ſucceſſions of time. The tyrannies of Gods enemies towards his Church neuer ended where they began, and though the perſons changed, the malice did not. As in a Campe the word goes from Centinell to Centinell: ſo in this, *Abyſſus abyſſum vocat*, one miſery called vp another: and as the *Carthaginians* hate to

Pſal. 42. 7.

Rome was by the Fathers assigned ouer and intailed to the sonnes; so was the cruell tradition of shedding the blood of Saints deliuered ouer by predecessors to their following generations, *Finis vnius mali gradus futuri:* one persecution hath trod vpon the heele of another, and where the old went off, new Scenes of mischiefe haue taken their Cues. The Monarchies of the world haue not shifted oftener their ~~seats~~ aëris, then the Empires of death and Persecution. The first persecution began in *Egypt* in the time of *Pharaoh*; from thence it was deriued to the *Iewes*; when they failed, the *Arians* and Easterne *Heretickes* went forward with the Chase; & *Vbi desinit philosophus, incipit medicus*, where these wrangling Sophisters of the diuell left, the *Iesuites* began. Those onely the great *Paracelsians* of the world, whose practice is *Phlebotomy*, to let States blood * in the Heart-veine, and deale altogether in metals and minerals, Steele and Gunpowder: Creatures so prodigiously dexterous

Sen. Trag.

* *Venâ basilicâ.*

dexterous in their art, that they are now become the onely Inuentories of mischiefe. All the shallow elementary examples of trechery formerly practised, seruing to them, but as a garden of simples, from whose composition they haue extracted a Quintessence of such speeding operation, that it is able to make an Earthquake greater then Nature euer durst owne; and in a moment purge a whole Kingdome into nothing. Thus hath the diuell his Infantry belonging to his Campe, and where the old Garrisons were worne out, new supplies to make good their places, [*They shall also persecute you.*]

Persecution heere is no single appellation of misery, but a compound of all cruelty; I cannot giue a fitter Embleme to expresse it then that possest man, Mark. 5. who *dwelt among the Tombes, bound with fetters and chaines:* so mad and raging doth it runne about the world, keeps its court amidst the graues, and her pauillion hung about with the Mark. 5.

trophees of death, fetters, and whips, rackes and ſtrappadoes, halters and ſwords, ſtakes, and fire. Beſides, this hath a name as numerous as his, *My name is Legion* (ſaith the poſſeſt) *for we are many*: ſo is Perſecution *Nomen multitudinis*, a collectiue name of Multitude, in it many *Legions* of ills, the Burſe of Tyranny, and (which ſpeakes all) a full *Inquiſition* is included: *Perſecution* of the body, and affliction of the mind, perſecution at home, perſecution abroad, and not only *Perſecutio manus*, violence offered to the body, but to the Good Name by ſlanders and calumnies; For *Non martyrium ſola effuſio ſanguinis conſummat, nec ſola dat palmam exuſtio illa flammarum*: it is not the ſword alone, nor the fire which makes a Martyr. There is *Martyrium famæ*, Martyrdome of fame, as well as *vitæ*, of life. A man may bee a Martyr without blood-ſhed; and *ſiccâ morte*, by a dry death attaine the Crown of a *Confeſſor*; euen by ſuffering perſecution in his fame and honour, which is

Verſ. 9.

Auguſtin.

(as

(as *Anselme* calls it) *Persecutio oris*, the persecution of the mouth. Neither is this lesse grieuous then the former, it rather exceeds it, as farre as the price of fame is aboue life. *Feare not those which kill the body* (saith *Christ*,) this is more exquisite, and kils, if not the *soule*, that which is next in value, the *Good name*. Matth.10.28.

One of these two mischiefes, *Os gladii*, or *gladius oris*, either the materiall sword of the executioner, or (if not so) the sword of a two-edged lying tongue hath runne thorow all the ancient Apostles, and most of those *Hæreditarios Discipulos, & Apostolici seminis frutices*, later *Apostles*, who in their seuerall ages haue succeeded in the Church. Christ himselfe was not free from it; was not hee branded with the name of an *Impostour* after his death? and the Disciples were Ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι, *made Theaters of misery* in their liues, of *scorne* and *infamy* in their deathes. Tertullian. Matth.27.63. Heb.10.33.

Thus did the *Arrians* scandalize the great *Athanasius*.

And,

And, as executors vnto them, the Romish *Priests* & *Iesuits* with their frontlesse imputations, haue striued to darken the glorious truth of our Church and Religion, by traducing the Professors, and on their ruined credits sought to build vp their owne rotten cause.

Bozius de signis Ecclesiæ l. 23. c. 3.

Lindan Dialog.

Cochleus.

Hieron. Bolsic. in eius vitâ.

Luther was defamed *for lewd life, and conuersing with the diuell*, and that he had *hanged himselfe*. *Bucer*, for denying Christ at his death. *Oecolampadius*, for dying suddenly, when hee was sixteene dayes sicke in his bed. *Caluin*, for dying distracted and desperate; an aspersion which my Author saith, *Bolsecke* himselfe recanted in the Synod with teares.

Beza giuen out for a *Conuert*, and a reuolter from the Protestant Church to theirs. All which so grosse and false, that some with their owne pens confuted the calumniations cast vpon them, and amongst the rest, *Beza*, after the report of his death and conuersion, published his owne defence, and their periurious falshood, in a tract called *Beza redi-*

rediuiuus, Beza reuiued.

I haue yet one instance of the selfesame quality, as false as that, though not so well confuted. One indeed too many by that, and so deare, that I could haue wished *He* had not so soone been added to this catalogue of wronged Worthies: But that wish is vaine, and like *Him*, lost: and by that losse am I furnished with what most willingly I would haue wanted, a sad example. Your conceit already lookes thorow me, and my meaning is articulated in your apprehensions, before vttered in words.

One he was, knowne to all enough, to me more neerly, as being tyed to him in double bonds of *Canon* and of *Nature*; Sometimes *the Bishop of this See*, or to vse the phrase of Saint *John*, the *Angell of this Church*, though now taken vp into a better Hierarchy, the society of Angels in heauen. I had cause to thinke hee now was out of the reach of detraction, and too high fixed to be traduced, but I see *flouds* of reproche *throwne after* Apoc. 2.

him by the Papists, as after the *Woman in the Wildernesse.*

For my owne part, I thought once not to haue meddled at all in this subiect, knowing that *Rerum irrecuperabilium fœlicissima est obliuio*, vnhappy losses are happily forgot; much lesse with the slander raised after him, supposing it too *light vpon the Ballance*, to poyze or sway any wise mans beliefe.

Againe, I could not iudge it but as very ridiculous, or malicious: if ridiculous, I hoped, like a fume it would haue vanished; For *mendacia diù non fallunt*; and, hauing arriued at nine dayes, the age of a wonder died in laughter. If malicious, I held best not to take notice of it. For iniury is no iniury, if not apprehended. *Omnis iniuria in sensu patientis* (saith one:) to own a scandall, crownes the reuenge of the Authour; whereas, neglected, it quickly findes its owne graue.

Cypriani.

But I see, this spurious Brat hath found too many Nurses, since it was exposed,

poſed, and like a Snow-ball by rolling is growne greater: *Longa ætate non infringitur, ſed augetur*, and as it hath acquired more age, ſo alſo with thoſe that wiſh it ſo, more credit. Therefore becauſe impudent auouchings make wiſe men ſom times doubt, and the ignorant ſtumble; and for that I would not with a guilty ſilence ſeeme to betray a Truth, or confirme their errour, who take all for granted which is not contradicted; I haue at laſt aduentured to ſpeake: Not that I hold my ſelfe fit or able for this taske at any time, much leſſe now; but onely for that I hoped what I ſhould ſay might win more beliefe, as hauing been an eare-witneſſe, and which is more, *Oculatus teſtis*, an eye-witnes of all his laſt paſſages, and could beare record againſt his Accuſers falſhood, as Saint *John* did of the truth, *Quod vidimus, quod audiuimus, &c?* Yet alas what can I ſay! what proportion will words hold againſt peremptory aſſertions? I haue nothing to conuince them but a plaine vngloſt de-

Minut. Felix.

1. Ioh. 1.

Aug.

niall, *Petilianus dicit, Ego nego*; They say it is so, I know it is not, and in a iust case it is Rhetoricke enough. Let bad causes shrowd themselues in suspected apologies, *Trueth* needs no clothing, but as a principle scornes proofe or demonstration. Besides it were difficult to prooue a Negatiue, much harder to refute an vntruth by the tracke: you may as well descrie the *Eagles path*, or define that which is a twinne of the same litter, *non ens*. Neither finde I any such President from that Incarnate Truth, *Christ Jesus*, who being accused by *clouds* of false *witnesses*, answered either nothing at all, or very little, according to his owne prescript, *Let your communication bee yea, and nay*. And yet if I would seeke euidence to cast them, I would looke no further then their owne Iurors, but *ex ore ipsorum*, from themselues fetch circumstance to confute them. For I neuer yet knew any Lye so close built, but there was some loope-light for the Truth to discouer it. This is *mendacium*

Matth. 5. 37.

fene-

fenestratum, hath many wide windowes for you to behold it.

First (you know) Hee, whose conuersion they now vrge, had been long an eye-sore to them, railed on by many of their Pamphleters, *Parsons* especially, and that other vnchristened *Jesuite*, (for he hath no name, or else shames to put it to his booke) who thought it would be credit to his worke, if he could bring in the name of *Doctor King*, thogh but in the Rere and Post-script. Iudge then how can this Report cohere? to detest him liuing, to defame him sicke, yet claime him dead? Were it true, there is little policy to *trust a reconciled enemy*: But being so false, it is most impious and diabolicall to belie the dead. For *insidiari calcaneo*, which *Gregory* expounds to be *Finem vitæ*, is the diuels proper passion. Gen. 3.15.

Secondly, for the Authour of his conuersion they alleage such a one, who sure vttered words which no man euer heard, and acted feats which none could

ſee. For had he been a Subſtantiue viſible, or to be vnderſtood, and no Iugler, nor dreame, nor aire, nor meere metaphyſicall notion, we, who were ſcarce euer abſent, ſhould at one time or other haue deſcryed him. But peraduenture it was a night-piece, and not fit to bee peruſed by euery light. Well then, apply their owne *Ignis fatuus* to it, and grant them as much as they can ſuppoſe, and marke if it appeare not farre worſe.

You muſt preſume firſt *Mutes* onely for the *Actors* in this *Scene*, *thoughts* or *wiſhes* to haue been *Embaſſadours* in this parley; for what *Mercury* flew on this errand? what ſeruant or friend imployed to diſcloſe the purpoſe of his *Conuerſion* to the *Confeſſor*? did he by inſpiration know his minde, or venter to him vnſent for? that were ſtrange, vnleſſe ſome walking *Frier* or *Fairy* from Saint *Omers*, or *Doway* gaue him intelligence; or elſe ſome whirle-wind rapt him and bare him to the houſe, as the Angell tooke vp *Habakkuk* by the haire of the head,

and

and set him in *Babylon*.

Next, a prison doore opened at all houres of the night, either by corruptiõ of the keeper; or by miracle, as it opened to Saint *Peter*: Free passage thorow each ward, accesse without impediment into the house, nay bed-chamber of this sicke Patient; attendants either none, (which were vnlikely) or sleeping; Belike such as garded the Sepulcher, whilest our Sauiours body was stolne away by his Disciples. Whether the seruants slept or no, I will not dispute: sure I am, the *Tares are sowne* by Seeds-men, enuious and dangerous, *Seminaries* and *Priests*. *Act.* 12.

Thus you see, like *Mathematicians*, they draw a great many idle lines, haue many concessions to bring their *conclusion* about, and when all comes to issue, their maine *Agent* proues *Corpus Mathematicum*, a meere imagination next to, yea iust nothing.

Nothing indeed, for bearing any part in this designe: a man first (by their confession) so vnfit to reconcile any to their

their Church, that hee is by them diſauowed for a *Sonne*, or *Member* of the Catholike Church; * *Neque authorem illius diſputationis aut Eccleſiæ filium æſtimare.* Beſides, they make him no leſſe then a *Perſecutor*, worſe then *Luther* or *Caluin*, or then a *Reprobate*. And ſecondly, ſuch a one, who for his owne particular had profeſſed to many, and often, that *He had neuer ſet foot within the gates:* yea and diſclaimed it vtterly with a *Non noui hominem*, he did not know the face of his ſuggeſted *Conuert*. The fouleſt mouth of them al cannot diſproue this[a]. But they thinke belike all gaine-ſayings are fruitleſſe, ſince it is already entertained at *Doway* for *Orthodox*, and by them licenſed to the Preſſe. So that what before was onely *Fama volans* a flying report, is now *liber volans* a flying booke. I confeſſe it, and withall know the diſaduantage, that there now ſtands a whole *Impreſsion* againſt mee: yet let them know a Truth, though but breathed into the aire, carries more power then a printed

* *Thomæ Preſton Appellatio. p. 8.*

[a] *Perſonatus ille Schulkenius extra omnis modeſtiæ, & charitatis Chriſtianæ limites, tam horrenda crimina VViddringtono imponit, illumq; tam inuerecundè calumniatur, vt eum, quantumuis Eccleſiæ Catholicæ Romanæ ſe filium eſſe ſyncerè profiteatur, ipſo tamen Luthero, Caluino, aut alio quouis perditiſſimo, & in reprobum ſenſum dato homuncione deteriorem faciat, illumque præter manifeſtæ hæreſeos crimẽ, quod illi falſiſſimè obiycit etiã impiiſſimis Chriſti Domini Apoſtolorum, omniumq; Chriſti Martyrum perſequutoribus, & Eccleſiæ Romanæ ſedisque Apoſtolicæ hoſtibus iuratis æquiparare non perhorreſcat. Id. pag. 6.*

printed Lye. If euer any, this is one, and of the grosseſt edition. I now perceiue, their intelligence is as falſe as their quotations, and both as equiuocall as themſelues. The beſt is, this is not the firſt Libell which hath flowne from their preſſe, witneſſe the *three Conuerſions*, the *life of Saint Francis*, the ſtory of *Garnets ſtrawe*, and of our *Lady of Loretto*, *Caluino-Turciſmus*, and that which outſtrides the largeſt fable in *Ouid*, the *Golden Legend*.

Yet I would be glad to do the *Author* al right; one thing I muſt cõmend him for, that, in ſetting down the Conuerſion of this our *Biſhop*, he is ſo brieſe, following that rule of the Poet, —*Breue ſit quod turpiter audes*; ſhort ſtiles beſt ſuite opprobrious and vniuſtifiable ſubiects. For, like the *Dogge at Nile*, he laps but fearefully, & ſtraight flies off. Neither do I ſo much blame him, he did but there, as in all other parts of his booke beſides, ſhew his skill in Poetrie, and that he was a Graduate in that eighth ſcience which they beyond Seas haue added to the ſe-

Iuuenal.

uen others, *Arte calumniandi*, the art of ſlander; that hee had ſtudied *Saunders*, *Parſons*, *Cochlæus*, and *Boſſeca*, better perhaps then Saint *Auguſtine*, or the *Scriptures*.

Beſides, being now inueſted a *Prieſt*, (and I know not whether *Arch-prieſt*) it is not vnlikely but as Philoſophers are bound to ſtudy *Ariſtotle*, ſo he to reade ouer and ſtudy *Caiphas the high Prieſt*, and by cuſtome to *let looſe* ſome *Barrabas*, ſome peſtilent Pamphlet to humour the Synagogue of Rome, and aduantage their cauſe: all which conſiderations doe ſomewhat extenuate his fault. But for the *Surueyour* of his booke, *Matthew Kelliſon*, that would faine haue the world take him for a politicke wiſe man, and a ſolid Criticke, as hauing meaſured out Religion by the Acre, and taken a Geometricall *Suruey* of it, I know not how to excuſe him: certainly if hee had been halfe ſo carefull to ſearch the truth, as he was buſie to *ſuruey Religions*, he would neuer haue ſuffered himſelfe

to

to be so grosly guld with euery fabulous Gazette, and idle Corante that posts betwixt *England* and *Doway*.

I desire not to bee mistaken; I come not hither to pleade against them, nor to pleade for *Him*, whom they haue so palpably iniured. Let obscure names hire a *Panegyricke* to varnish them ouer: faire and perspicuous Texts need no dictionary or glosse to construe them; such I take *Him* to be. That He suffers vnder their mis-report, hurts not him; it rather giues foyle and lustre to him. It was the honour of dead *Patroclus*, that two armies fought for his Corps: and it was the glory of *Moses*, that an *Arch-angell* stroue with the *diuell* for his *body*: and if two Religions striue for him, as the Councell did for *Paul*, or that *Vrbs septicollis*, seuen-headed City contends for the new birth of his faith, as the *seuen Cities* did for *Homers birth*, can it lesse be then an honour, and such a one which Christ vouchsafes not to all? Many haue died, but *Frustra peritura cadauera*, as sub-

Homer. Iliad.

Iude Ep. vers. 9.

Act. 23. 9.

ieats not worth a contending for, past in silence. Therefore the Apostles, when they were conuented and imprisoned, Act. 5. 41. *Ibant gaudentes*, they went in triumph, greatly reioycing that they were held worthy to suffer reproch for the name of Christ, and for his Gospell. So that it is not his hurt; the hurt is, as *Rome* meant it, yours, if you beleeue it; for by beleeuing it, you make your selues Authors of it. Tertullian. *Qui ista credis, potes & facere.* If any should labour to perswade that Snow were black, his foule report could not fully it; and though you might thinke him shameleſſe that would auerre it, you would take him to bee mad that should beleeue it. Thus is his case more miserable that is rashly credulous to deprauations of other men, then hee that first forged them: The *deuiser* of them knowes they are false, nor can he by telling make them true; but hee who beleeues them, alters the property, and dogmatizes them for truth. And as the Artizan, who casts or carues the Image,

is

is not the Idolater, but he that worships it when it is made, —— *Qui colit tlle facit*; so neither is hee so much the lyer that tells the lye, as he that beleeues it being told. It is Saint *Hieroms* aduice, *Ne obtrectatoribus authoritatem de consensu tribuas, ne eorum vicium nutrias annuendo*: Doe not thou authorize slanders, by giuing credit to them, lest thou make the crime thine. It shall bee my aduice to all that heare me, and to such as heare mee not, for *Opprobrium non accipere aduersus proximos suos*, not to receiue or credit opprobrious calumniations cast out against our brethren, is one of the degrees of innocence and happinesse recited by the Psalmist. Do but remember, that if God hath denounced a wo against those that speake euill of Good, *Et iustitiam iusti auferunt ab eo, and rob the righteous of their good names*, he hath also a woe for them, *Qui furem vident & consentiunt*, who consent vnto the theft.

Martial.

Hieron. epist. ad Celantiam.

Psal. 14.

Psal. 14.

But my perswasion is misplaced: you are not such before whom I need to

cleare him of this defamation. I hope with modesty I may vse Saint *Hieroms* words, *Aduersus obtrectatorum libidinem pugnat meriti magnitudo*; he had deserued better ranke in your estimations then so. For did he so long runne his course thorow this Churches Zodiack, and as a true Diocesan visit each Pulpit within your City (some of them oftner) & not onely taught within it, but καθ' ὅλης τῆς περίχωρου, in all the adioyning villages where hee liued; neuer allowing his numerous affaires so much as a Sabbath or Sundayes rest, whilest he was able? So, by his vnwearied industry, telling the world, that they which for gaine, or ease, or for ambition aimed at Bishopricks, mistooke that waighty calling, since that (as *Theophylact* speakes) *Ministerium affert, non facit Dominum*; when Christ made his *Apostles* Bishops and Superintendents of his Church, he appoynted thē not so much to *Lord* the flocke, as to *feed* it. Did he all this, and with that zealous care, that as a Torch hee consumed himselfe to

Hieron. Ep. ad Celant.

Luk. 4. 14.

Theophylact. in Ioh. 26.

Dantibus illis, me consumo.

to light others? and, when Himselfe should faile, prouided, so farre as in him lay, for a succession in his Blood, to set *hand* to the same *plough*; hauing dedicated (in his desire) all his Sonnes (in act Two) to the Ministery of this Church, and by no meanes willing to heare of any other course (though otherwise inuited by Gracious offers for some of them in particular) to be vndertaken by them, saue that function alone? And can it be conceiued he should, after all this, turne a shifter of his Religion? Let me aske with better right then did *Zedekia*, *When went that Spirit of God*, which had accompanied him thorow all the passages of life, from him? Great buildings, before they fall, giue warning of their ruine, by inclining some way or other; what argument did hee euer giue of his Reuolt? or that like *Ephraim*, hauing bin so long harnessed, so long militant in Gods battels, so long a Captaine in the Armie, he should in the last day of battell turne backe, when hee had now but one

1. *King.* 22. 24.

one enemie to incounter, *Death?* that he ſhould forſake his Colours, or like a ἐιψάσσης and Renegado, recant that faith which with much contention, and with loſſe of Spirits he ſo long had maintained? Had his reſolution wauered this way, how could he haue diſguized ſo apparant a relapſe from thoſe reuerend * *Biſhops* who were his familiar and frequent viſitants; and eſpecially his moſt honoured friend the Lord *Archbiſhop of Canterbury*, who was with him on the Wedneſday before his deceaſe? οἷα τ' ἀνὴρ ἄρξει, τοῖον τέλος αὐτὸν ἱκάνει, is the old rule; the end of life euer anſweres the beginning. If ſo, who can imagine that One, who began in oppoſition to the Church of Rome, ſhould end in *Apoſtaſie* and reconcilement to it? Nay, that good Father is confident, *Mors mala putanda non eſt, quam bona vita præceſſerit:* It is incredible he that lined ſo well, ſhould make ſo inglorious an end.

* *B. of Couentry and Lichfield. B. of Bath and VVelles. B. of Ely.*

Auguſt. Ciuit. Dei. lib. 1. cap. 11.

Nor was this confidence in him any way abuſed; neither his end diſproportionate

tionate to his beginning. Hee that had ſo long taught others how to liue, was by his owne infirmities tutord in the art of dying. It is not ſtrange he ſhould bee perfit in this leſſon, ſince for a long time (to vſe the Apoſtles words) *He dyed daily*; 1.Cor.16.31. his ſharpe agonies hauing made his life but Cin. &c. no better then a liuing death: vnto this wholly doth hee addreſſe his thoughts, and admoniſhed by his increaſing paines, as from the tongue of the Prophet, ſent from God to ſummon *Ezekiah, he ſets his houſe in order.* Where firſt he reſolues himſelf into his *principia naturalia*, bequeathing his Soule to God that gaue it, his Body to the duſt from whence it was taken: and not onely ſo, but *In principia fortunæ*, hee reſolues his fortunes into their beginnings; acknowledging with all thankfull duty, that vnder God, our gracious Soueraigne had been the maker of them. I will not conceale his owne words dictated in his laſt Teſtament. *Firſt, I bequeath my ſoule into the hands of Almighty God, beſeeching him*

for Christ Jesus sake, my most blessed Sauiour, that as it hath pleased him, euen from my mothers wombe, to take mee into his speciall sauour and protection, and to continue the same vnto me thorowout all the passages of my life, especially vnder my most gracious Master and Soueraigne, the Instrument of his goodnesse and bounty to me and mine, for these eighteene yeeres; and hath vouchsafed me, though the vnworthiest of many, to bee a Minister of his holy Word and Sacraments: so it would please him in this my time of sicknesse and grieuous infirmity, to hold mee vp by his right hand, and to vouchsafe mee the comfort of his holy Spirit, that I may patiently indure his crosse and affliction which he hath laid vpon me. A Petition as soone granted as desired: nay I may say as it is in the Prophet, *Antequã clament, ego exaudiam.* God heard his prayer long before it was framed in this place. For from the first beginning of his sickneſſe, hee was indued with such a *spartana patientia, well knit patience*, that some of his Reuerend brethren comming purposely to com-

Esa. 65. 24.

fort

fort him, professed they found more comfort from him, then they could bring: and though hee might truly say with *Dauid*, *I am weary of my groning*, and *Euery night wash I my bed with teares*; Yet neuer did any impatient murmure (it was a religious boast in the Lord, vttred by himselfe) breake from his lips against that high hand which had so long humbled him: neither did that *Petra, rockestony disease* grow so fast within him, but his Christian resolution hardened as fast, and his faith built as firmely on the true *Rocke* of his Saluation *Christ Jesus*; with the Inuocation of which Name hee began and ended the day, vsing most frequently those words of Saint *Paul*, *Cupio dissolui, & esse cum Christo*, I desire to bee dissolued.

Psalm.6.

Phil.1.23.

But before he loosed from this shore, considering hee was bound for a long voyage, he was not vnmindfull, first to take in *Viaticum animæ*, the holy *Sacrament*; which hee professed in the presence of some * especiall friends, his

* *Sir Henry Martin his Chancelor. M. Matthias Callicot. M. Philip King his Brother, Iohn King his second Sonne, and my self, &c.*

wife, children, and family appoynted by his owne inuitation to accompany him to that feast, as *Christ* to his Disciples, Luk. 22.15. ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν; his soule had greatly longed to eate that *last supper*, and to performe that supreme Christian duty before he left them. Yea, hee so *hungred and thirsted* after that *Bread of life*, and that *Cup of saluation*, that though all solid sustenance was become odious to his palate, now quite disabled from taking it downe, yet he professed, duty and Religion should preuaile aboue his weakenesse, and he would force himselfe to eate that *sacred Bread*, which as it was the first he had in many dayes before tasted, so was it the last. His Chaplaine ministred to him, who (let me not omit) hauing read the Confession, for that purpose, was by him commanded to reade it ouer againe. Hauing happily accomplished this seruice in all our hearings, he *gaue thankes to God, that hee had liued to finish that blessed worke*, (it was his owne speech) and after a short prayer, conceiued

Doctor Cluet, Archdeacon of Middlesex.

conceiued by himselfe, hee dismissed the company.

Such was his deuout preparation, and so long did he obserue the tedious Vigils before the festiuall of his dismission; his day of Rest was now come, which, as if reserued by Gods fauour, was that very day his Sauiour dyde on, *Good Friday:* & that time of the day when our whole Church was exercised in prayer, according to the custome of that Day (neere eleuen of the clocke in the fore-noone) as if he had stayed to take the helpe and aduantage of good mens deuotion to set him forward: a *day,* which might incite *Prophets* and *Patriarkes to desire* to end on, being truly *Dies meus* (as Christ said) *My Day*: a good and blessed day, and of all others most proper to crown and dignifie the end of good men. Drawing now fast to his end, and ready to hoyse saile for another World, he requests the valediction of our prayers at the parting. Our obedience forthwith actuated his wil; straight was his bed in-

Iohn 8. 56.

compaſſed with mournefull Clients, ready to offer vp a religious *Violence to heauen* for his ſake. Firſt, he expreſly cauſeth his *Chaplaine*, now his ghoſtly Father, to reade the Confeſſion and Abſolution, according to the ordinary forme of Common prayer in our Liturgie. Which ended, and our prayers hauing taken a ſhort truce, as awaiting ſomewhat now from him, he bids the curtains to be quite throwne open, and whileſt we kneeled, not vnmindfull of his Epiſcopall office, to ſhew hee was not ſo exhauſted, but hee had yet *One Bleſſing in ſtore*, hee diſtributes a benediction round about, to euery one of vs there preſent; ſo that his Bed was now like the Mount *Garrizim*, from each corner whereof a *Bleſſing* reſounded.

Deut. 11. 29.

His ſpeech here felt a ſtop; but neither our Prayers, nor *His* vnderſtanding; for teſtimony whereof, deſired by his *Chaplaine* to make ſome ſigne, his heart went along with vs, and tooke the ſame courſe our Prayers poynted out, with

with a most speedy hasted eleuation of Hands he expressed that his Heart, like *Elias* before the *Charriot*, yet kept pace with vs, though his tongue could not: and though he wanted Organs to eiaculate his Prayers, the eiaculation of his eyes darted vp to Heauen now supplied that want. There they yet fixt, as it eyther he had with *Stephen beheld the Heauens opening* for his admittance, or meant to marke that place whither his Soule now bended, or else that his Body was emulous to haue gone along with it: For we might perceiue, that like the *two Disciples* that *ranne to the Sepulcher*, they both ranne to seeke Christ, but that *other Disciple outranne Peter*; *Anima anteceſſit corporis moram*, the *Soule* too swift for the *Bodie*, left it behinde. And yet that followed with the best speed it could make, and *ligatum linteis*, wound vp in a bare winding sheete (as far from superstitious Pompe, after it wanted breath, as himselfe euer was whilest he had breath to reprooue it in others, or to * forbid it in himselfe)

Acts 7.

Ioh. 20. 4.

Ioh. 19. 40.
**He commanded in his Will, his body to be buried in the Cathedrall Church of S. Paul, without any Pompe or solemnities, onely with a Tombestone with this Inscription,* Resurgam.

himselfe) *Introiuit monumentum*, came vnto it's Sepulchre, his corps being borne thither by men of eminent degree and worth in our Church, like those who carried *Stephen* to his graue, *Act.*8.2. the very euen before that blessed *morning* wherein those *two Disciples* came to Christs: This difference betwixt their Epitaphs; on Christs Graue, *Resurrexit*, hee is risen; on this *Seruant* of Christs, *Resurgam*, I shall rise, and in the meane, rest in assured hope to bee partaker of the *Resurrection of the iust.* There now committed to the Earth by that Reuerend and most Orthodox Prelate, in Religion and learning equally absolute, my Lord Bishop of *Couentrie* and *Lichfield*, (who concluded the last Act of the intire affection mutually borne betwixt them liuing, by honouring his dead Corpes with rites of Buriall) doth it peaceably rest: and let me heere rest. For in my owne particular it must euer be a part of my Prayer (and it is a wish I would not be so vnthriftie to venter but vpon

Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαντο κόπτον μεγαν ἐπ' αὐτῷ. *Act.*8.2.

Where also was present the Lord Bishop of Ely.

vpon good assurance, nor settle it elsewhere) *sic mihi contingat viuere, sicque mori:* May my course of life be such, and may my end be like his. Or, if it be too much ambition for me to craue *Eliah's spirit*, that is, to liue like *Him*, an humbler Boone shall content me, to possesse his *Mantle*; that is, to *Dye* in the profession of that *Protestant Faith* in which he did. 2. King. 2.

I haue touched vpon a sad string; a subiect to which affection and sense is quicke; I could not lesse in pietie then Ἐπικτέρεα κτερεεῖσθαι, as *Telemachus* to his *Father*; or as the Latines haue it, *Parentalia perficere*, performe my last *Parentall Dutie*, and act these *Justa*, Rites; though not *Exequias*, Funeralls to *His* memorie, which will longer suruiue in the brests of good men. Nor could I more, then in this sort *Parentare iniuriis* (out of so iust a prouocation as wrong done to a *Father*) take that temperate Reuenge of a *slanderer*, as to disprooue him. My Speech heere findes a *Deliquium*, and *Cupit dissolui*, labours in the period: Suf- Homer. Odyss.

ſer it to gaſpe a few minutes, and it ſuddainely expires.

Let no man doubt, or wauer, or think the worſe of *Religion*, for that ſo noted a *Profeſſor* is traduced. Theſe are ſtale tricks with our Aduerſaries, ſince it hath been long their practice, like the *Lunaticke* in *Athenæus*, euer wont to ſtand vpon the Key of the Cittie, if any fayre Shippe of rich burthen (any noted Acts 9.15. σκεῦος ἐκλογῆς, *veſſell* fraught with knowledge and true profeſſion of the Goſpell) had made to the Hauen, to crie, *It is theirs, it is theirs.* Againe, let no man be confirmed, that this Scandall is true, becauſe they ſo peremptorily beleeue it. Such is their impious Credulitie, that it is grown a *Maxime* among them to beleeue any thing, were it neuer ſo falſe, were it Contradiction, ſo it made any way for them: For thoſe very tongues, which out of malice gaue out in time of his ſickneſſe, That through impatience he had offred violence to himſelfe; thoſe very ſame, after his death, out of the abundance of their

their Romish charitie, would perswade the world, he died *Reconciled* vnto their Synagogue: for I may not call it *Church*, vnlesse it be *Ecclesia malignantium, Ecclesia maledicentium.* Nor let this *Lye* prooue more authenticke becauſe *Printed*; that rather discredits and weakens it, and you haue now more cauſe to ſuſpect it then before. It is a ground in their Religion, that *Vnwritten traditions haue more authority then written Scriptures.* And if ſo, why ſhould not we take them at their word, and make as ſlight and ſcornefull reckoning of their writings, as they of Gods?

Ad confutandos hæreticos maior vis in traditione quàm in Scriptura. Canus Loc. lib. 3. cap. 3.

Laſtly, that none may wonder, or be perplexed, or through a nice miſpriſion ſuſpect there could not but bee ſome ground for this farre-blowne *Calumnie*, let him but [*Remember the Word that Chriſt ſayd,*] and what *He* Suffered, and then all wonder will end in ſatisfaction. For who can thinke it ſtrange that *Chriſts ſeruants* are ſlandered, when *Hee their Lord and Maſter* could not auoyd the poyſoned

breath of *slander*? If His Innocence had no protection, but that *He* on no ground at all was belyed by malicious tongues, surely on as little ground will they belie any Disciple of His; [*For the seruant is not greater then his Lord:*] And (saith Christ) *If they haue persecuted me, they will also persecute you.*]

Matth.10.25. Why then, *sufficit Discipulo vt sit sicut Magister eius:* Let it satisfie all the world and his owne fame, that this (now dead) *Disciple* hath had but the same fate and vsage his *Master* had.

It is the glory of Imitation to counterfeit the life; and *Art* is most proper, when it most resembles *Nature*. The *Apostles* were but Copies drawne from *Christ*; their perfection therefore must needs be greatest, who come neerest to the Originall: And that Disciple is a true *Disciple*, who learnes not the *Lesson*, but the *Master*; not only suffers *for Him*, but in degree and qualitie as like as may be *to Him*. This is truly *Discere Christum*, to learne *Christ*; this is *Induere Dominum Jesum*,

Jesum, to put on the *Lord Iesus*; this is to *Partake the sufferings of Christ*. They who durst partake his sorrowes, shall share with *Him* in ioyes: they that are *sicut in terra*, shall be also *sicut in cœlis*: For so hath the Spirit assured vs. **Si compatimur, conregnabimus; If wee suffer with him in earth, we shall raigne with him in Heauen.* Behold, a voyce hath bid me write, *Blessed are ye, when men reuile and persecute you, and say all manner of euill for my Names sake falsely; Reioyce and be glad, great is your reward in Heauen.*

* It was the Motto of his Episcopall Seale.

Matth. 5. 11, 12

TO THE READER.

How little I affect to be in Print, needs no Apologie to any, who either know already it was the desire of some my most Honourable friends, whose intreaties were commands to me, or but consider the subiect which first set me a worke, a Slandered and traduced Father: *vnto whom duty and necessity vrged me to doe this right. And I cleerely professe, if a true relation of his end may doe him right, I haue faithfully performed it, and haue giuen the world so iust an account of Him,* tanquàm Ephemeridem Deo traditurus, *as if I should haue made my conscience last shrift to God. Whether I haue vprightly stewarded his honour, and my owne faith, I leaue to the strict iudgement of any, who are able to distinguish colours, and discerne* Truth *from* Impostvre: *being confident, as innocence can make a man, that none are able to disallow the reckoning.* Si verè dicam, Deus testis; si mentiar, Deus Vindex. *As therefore the acquitting of His integrity was the prime motiue which entred me into this Quarrell, so now the clearing of my owne fidelity was a secondary motiue for the publication of it. First, that they might not thinke by false alarms and the confused outcries of* Report, *to beare downe a good cause, or so easily to triumph in their supposed victory, as if none durst affront them; I thought good, in the meane time, thus on the sudden to checke the rumour, till haply some more deliberate pen (which they shall not long, or vainely expect) may quite race it out. And though this byrth of mine were more hastily formed, I hope it will not be vntimely, for* Truth neuer knew abortion; *but, like a starre newly risen to discouery, hath its being of old, though the obseruation was but late and moderne. Secondly, to let*

those

thoſe calumnious tongues, who gaue out my Reuolt alſo as well as my Fathers (both true alike) know, I haue not yet ſo doted on their part, or diſ-affected my owne, as to leaue my Countrey, *or* Religion; *nor, I thinke, euer ſhall, except my vnderſtanding, wits, and aboue all, the Grace of God leaue me: or their perſwaſions haue the ſame power ouer me, as* Mercuries *had ouer* Soſias, *that they can make me beleeue* Ego non ſum Ego, *I am not the* Son *of ſuch a* Father. *And what in this caſe, on my owne behalfe, I write, is likewiſe auowed on behalfe of my ſecond brother,* IOHN KING, *entred into the ſame orders as my ſelfe; who alſo had his ſhare in this lewd imputation, as well as my ſelfe: for we are not more brothers in nature, then (by Gods mercy) in this reſolution. Thirdly, to take the liberty of adding and explicating ſome remarkeable* circumſtances, *which better become a Margin then a ſpeech. Laſtly, that though the* ſlander *hath hitherto got the ſtart, the* Detection *might, at laſt be ſet in a courſe to ouertake it. Which taſke,* Sermo tranſiens, *a Sermon pronounced, could not ſo thorowly effect, except it were alſo* Sermo in ſcriptis, *written. A courſe no way improper, for* ſcriptor prædicare dici poteſt; *A* Writer *is in ſome ſort a* Preacher; Certè ſi lingua ſilet, manus prædicat, & fructuoſiùs aliquandò, quantò Scriptura venit ad plures vberior quàm tranſiens ſermo; *though his* tongue *be ſilent, his* Pen *preaches: and a* Sermon *preached from the* Preſſe, *ſometimes edifies ſo much the more then from the* Pulpit, *by how much the Report is carried further. So that the audience which before was but* Parochiall, *or at moſt* Prouinciall, *may by this meanes grow more* Generall *and (as it were)* Oecumenicall.

Gerſon de laude ſcript. conſider. 1

And now hauing committed it to the view of all men, I will not preiudicate, or doubtfully foreſtall the beliefe of any. I make no queſtion but all will reſt ſatisfied, except thoſe wayward diſpoſitions, who are reſolued afore-hand not to be ſatisfied at all: Non perſuadebis etiamſi perſuaſeris; *hauing baniſhed all reaſon from them without*

hope

hope of repeals. Such, though vnwillingly, I must leaue to their owne hardened obstinacy, —Stultos iubeo esse libentèr, *and suffer* fooles *gladly that will be so against my consent. If they can yet flatter themselues with any aduantage, this fiction may affoord them, I shall not enuie them that Paradise, into which their fond imagination hath put them. I rather pitty the poore shifts they are driuen to, for the keeping of their weather-beaten Cause a-float. All the harme I wish them is, that they would leaue off this thredbare trade of* Calumny, *especially towards the* Dead, *grow better acquainted with speaking and writing the* Truth, *and not conuersing with her at such a distance, as now they doe. Or if they will needs be* Architecti mendaciorum, *still hammering* vntruths; *I would aduize them to lay probable foundations, and chuse such* Materials *as are more malleable, and (in the worlds esteeme) not so impossible for them to worke vpon as He they haue heere selected. For euery wood will not make a* Mercury; *nor is euery good man a fit mould to cast Them a* Conuert *in.*

Farewell.

H. K.

THE EXAMINATION OF THOMAS PRESTON, taken before the *Lord Archbiſhop of Canterbury*, *at Lambeth, Decemb.* 20. 1621.

BEing asked, Whether he hath not heard by report and bruite abroad, that it hath been ſaid of him, that hee was with *Doctor King*, late Lo. Biſhop of London, a little before his death, and that he reconciled the ſaid Biſhop to the *Church of Rome*, and therein performed vnto him the office and function of a Prieſt.

And being further asked, Whether he hath not heard of a Book not long ſince publiſhed, which is intituled, *Proteſtants*

Plea, and Petition for Prieſts and Papiſts, and that in the ſame Booke it is ſaid, that the fore-named Biſhop did humbly at the feet of a *Prieſt* confeſſe his ſinnes, receiue *Sacramentall abſolution* at his hands, and was reconciled to *the Catholike Roman Church*; And being hereupon charged vpon his conſcience, and his Prieſthood, to ſpeake the truth, whether hee were the perſon ſpoken of by report, or deſigned by the ſaid booke to performe ſuch an office.

Hee anſwereth, That it is true, that hee hath often heard, that ſuch a Report was ſpredde abroad concerning him, and many both *Proteſtants* and *Catholikes* haue come vnto him to inquire, whether that report and bruit were true or no.

And that hee hath heard, that in the booke before named, ſome ſuch thing is deliuered, and vpon the day of this his examination hee was ſhewed the booke by the Lord Archbiſhop of Canter-

Canterbury, wherein hee found thoſe things afore mentioned to bee contained.

For the declaring of truth in all which, he proteſteth before God, and vpon his conſcience, as he ſhall anſwere at the dreadfull Day of Iudgement, that the ſaid Biſhop of *London* did neuer *confeſſe* himſelfe vnto this Examinate, nor euer receiued *Sacramentall abſolution* at his hands, nor was euer by him reconciled vnto the Church of *Rome*, neither did renounce before him the Religion profeſſed and eſtabliſhed in the Church of England, nor did performe any other circumſtance tending that way, as is in the ſaid booke of the *Proteſtants Plea* deliuered.

Yea he addeth further, that as he hath hope to be ſaued by *Chriſt Jeſus*, he this Examinate, to his knowledge, was neuer in company where the ſaid *Doctor King* late Lord Biſhop of London was, neither did he euer receiue letter from him, nor did write letter vnto him; neither

did he euer (to his knowledge) ſee the ſaid Biſhop in any place whatſoeuer, nor could haue knowne him from another man, and therefore affirmeth, that this bruit and report is raiſed concerning this Examinate, and the ſaid late Biſhop, without any true ground and foundation.

Being asked what hee ſhould thinke to bee the cauſe wherefore any perſon ſhould raiſe this fame or report, hee ſaith, that from the beginning hee did conceiue it to be nothing elſe, but that ſome, who did maligne him, were willing to diſgrace him, or vndoe him, by bringing him in obloquy with the King or State, where he remaines a priſoner.

Being demanded, whether euer hee hath probably or credibly heard that any other Prieſt did repaire to the ſaid late Biſhop, did take his Confeſſion, gaue him abſolution, or reconciled him to the Roman Church, hee proteſteth, that he did neuer credibly or probably heare of any ſuch thing.

Being

Thomas Preſton.

Being asked whether he hath heard, that *Maſſe* hath been ſaid for the ſaid Biſhop, in any part beyond the ſeas: hee anſwereth, that he hath heard ſuch a report, but doth not know any thing of certainty concerning the ſame.

Examinatur coram G. Cant.

Ego Thomas Preſtonus *qui ſupra, teſtor hæc omnia eſſe vera.*

Recognit'. coram nobis 28. *Decemb.* 1621.

T. Edmondes.
Geo. Caluert.

In præſentiâ mei Gulielmi Bakeri *Notarij Publici.*

Faults escaped in some Copies.

Page 3. lin. 20. reade ἐγιάζοντες. pag. 9. lin. 16. pag. 11. lin. 8. and pag. 18. lin. 18. reade [*The word that I said vnto you.*] p. 28. lin. vlt. in marg. reade, *Rey.* p. 29 l. 16. reade, our *Luminaria.* p. 43. l. penult. reade, *Abyssum inuocat.* p. 44. l. 11. reade, *Seates.* p. 45. l. 2. r. *Inuentories.* Ibid. l. 7. *Extracted a Quintessence.* p. 54. l. 4. reade, *Notion*

In the Epistle to the Reader.

Pag. 1. lin. 17. reade, *Si vera dicam.*

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